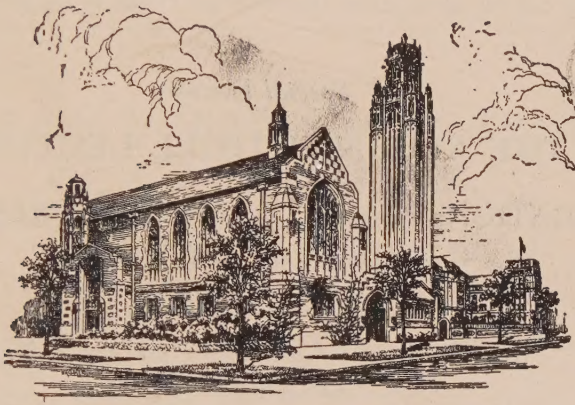


Volume XXXIV

JANUARY 1944

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The Chicago Theological Seminary REGISTER



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AT
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Monday-Friday, January 31-February 4, 1944

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ALBERT W. PALMER, *President*

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary **REGISTER**

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

FRED EASTMAN, *Editor*

VOLUME XXXIV

JANUARY 1944

NUMBER I

THE PLACE OF THEOLOGICAL EDUCATION IN A UNIVERSITY

By ROBERT M. HUTCHINS

President of the University of Chicago

[*The Federated Theological Faculty of the University of Chicago was formally inaugurated on October 25, 1943. More than a thousand persons, including representatives of some two hundred academic institutions, attended the impressive ceremony in the Rockefeller Memorial Chapel. The new faculty federates the faculties of the University's Divinity School, the Chicago Theological Seminary, the Meadville Theological School, and the Disciples Divinity House without disturbing the autonomy of these institutions.*

President Hutchins' address and those by President Palmer and Dr. Horton were delivered on this occasion.]

WE MARK tonight the beginning of a great movement in education, the significance of which far transcends our own time. Without sacrificing the special interests of the denominations, the Theological Federation has broken down the last barriers that have separated the Schools. It sets the Schools free to work together on the common problems of Protestant theology. Our thanks are due to the officers, faculties, and trustees who

have given us this example of disinterested devotion to the fundamental purposes of their institutions.

Every university has the framework of a community. It has a common heating plant and president. It suffers in common at a common lunch in a common faculty club. At Chicago the University Senate stands for the proposition that the University is one, at least to the extent that every member of the faculty of mature years from any part of the University can

rise to complain about any other part. Our architectural plan promotes that co-operation for which we are famous. The divisional organization and the inter-divisional committees are all efforts in the same direction. The College, which lays a common foundation for advanced study, is perhaps the most important of the University's attempts to achieve community, for it is concerned not so much with administrative unification as with teaching a common language and a common stock of ideas.

A community must have a common aim; and the aim of the academic community is the truth. Truth in the natural order is arrived at by reflection upon experience, that is, by thought. A university, therefore, is a place where people think. It follows that the criterion of university activity is intellectual. Instruction and research are judged by their intellectual content and the intellectual effort they demand.

These standards and no others apply to professional education. To the extent to which professional education is concerned with the truth, with thinking about important matters, to that extent it has a place in a university. To the extent that it is designed to teach the tricks of a trade, it is eccentric to the academic community. The anecdotal type of professional teaching which aims to give helpful hints to the practitioner seems, at first glance at least, to have nothing to do with the purposes for which a university exists.

If you ask how a professional school can serve the profession if it disdains helpful hints, my answers are two. First, I should insist upon the paradox that the best practical education is the most theoretical one. The tricks of a trade can be learned only in the trade. Neither the atmosphere nor the instructors in a school of any kind are suited to the task of teaching tricks. The tricks can be learned,

and usually with great rapidity, in the trade. The theory of the discipline, the understanding of those principles which enable the student to think for himself and to face new situations, can be learned only in school.

Second, I should insist that any learned profession requires for the maintenance of its professional aims and standards centers of independent thought. Without such centers the profession is bound to degenerate into a trade. The school that renounces its intellectual obligation and indulges in helpful hints on the theory that it is serving the profession is not serving the profession; it is betraying it.

The result of the professionalization of professional schools is therefore isolation from the rest of the university and disservice to the professions. And the narrower the object of the professional school, the more complete the isolation and the disservice. A law school that set out to train young men to practice law anywhere in the United States would be constrained by the fact that there are forty-nine jurisdictions in this country to communicate some general legal principles valid in them all. A law school that proposed, as many of them have, to train men to practice in a single state could limit itself to teaching the rules of that state and the methods of manipulating them at a profit. The object of the Federated Theological Faculty is to prepare men for the Christian ministry. By minimizing sectarian differences and seeking those principles valid for all Protestants, the federation at one leap surmounts one of the greatest dangers of professionalism.

The requirements of a learned profession are two. It must have an intellectual subject matter in its own right. The members must practice the profession for the common good and not for private gain. The ministry is the learned profession par excellence. It has an intellectual subject

matter of the most challenging importance and complexity. Nobody has recently claimed that ministers become ministers to get rich. The task of the theological schools is to concentrate upon its intellectual subject matter.

The special intellectual subject matter of the theological school is theology. And it is sacred, as distinguished from natural, theology. The rules of theological study were laid down by St. Augustine. The first, he said, is to hold to the truth of Scripture without wavering. The second is that, since Scripture can be explained in a multiplicity of senses, a particular explanation should be adhered to only conditionally, that is, it should be abandoned if it is with certainty proved to be false, lest Scripture be exposed to the ridicule of unbelievers and obstacles be placed in the way of their believing.

We learn from these rules that theological knowledge has its roots in revelation, and we see that, without revelation, theology would not be distinguishable from other sciences and disciplines. But we learn, too, that theological knowledge grows and changes as much as all the rest of human knowledge. The Word of God is true. But, since it is the word of God, it is the most difficult of all things for us to understand. Although it in itself is always true, our interpretations of it are not necessarily true. St. Augustine is warning us not to confuse the truth of Scripture with the truth of our interpretations. He is telling us, moreover, that there must be some extrinsic measure of the truth of our interpretations.

What is that measure? It is all the rest of our knowledge. An interpretation of Scripture cannot be true if it is inconsistent with anything which we know to be true. As the substance and scope of human knowledge changes and grows, the substance and scope of theological knowledge changes and grows. The object of the

faith remains always the same. It is the revealed God. But the content of the faith takes on new and different meanings as our knowledge of the world, of man, and of revelation increases.

It follows that the methods of ascertaining and testing the truth in theology are as rigorous as in all the other disciplines. How can it be otherwise? Theology uses all the other disciplines as the measure of its own truths.

But theology goes beyond all the other disciplines. Revelation is not, as Averroes thought, a means which God employed to get in touch with men too ignorant and weak of mind to find Him out for themselves. Theology exceeds all other disciplines because God reveals what the wisest man does not know and can never learn—or at best can see but dimly and remotely—God's being and man's destiny. If this were not so, theology would add nothing to the rest of knowledge in the university. Natural theology, which is a part of philosophy, would represent the ultimate boundary of our attempt to understand God and his works.

The theologian pursues his studies, then, in the context of all natural knowledge. Everything which any other part of the university knows is valuable to him. Without a university he is under the obligation to master all the sciences himself. Since he cannot do this, he is likely to relapse into indifference to them and teach his subject as though it were a complete and finished museum piece. In this view, the closer the connection between the theological school and the university, the better it will be for the theological school.

And the better it will be for the university. The theological school is not merely a symbol recalling the original and half-forgotten purposes of the university. Theology is not merely the queen of the sciences because it induces a certain

humility in all the others by reminding them of what they cannot know, and attempting, often vainly, to redeem them from the sin of pride. Theology and the theological school are at the apex of the university and its studies because they seek to supply the answers to the ultimate questions about the most fundamental matters with which the university is concerned.

Metaphysics and natural theology deal with these questions, too. But intellectual history reveals nothing so clearly as their inadequacy for the task. The existence and nature of God, the character and destiny of the human soul, and the salvation of man are problems which remain obscure in the light of natural reason. Theology, which adds faith to reason, illuminates them.

Or consider human life without religion and history without providence. Though pagan ethics can be understood, it cannot be practiced without external aid. We can see what Aristotle thought virtue was. It is difficult to believe that he thought many men could become virtuous. He insisted that man was an animal and at the same time laid down a course of conduct for him which no animal, however rational, could pursue. As Reinhold Niebuhr pointed out in his Gifford Lectures, all anthropocentric ethical doctrines fail at this point: they overlook the fallen nature of man and assume that without grace he can reach a terrestrial end to which, almost by definition, no being with such a nature can ever attain.

So a perfect theory of democracy as the best form of government can be made out of the metaphysical and ethical writings of Aristotle. But as he himself did not

have the fortitude to follow his premises to his conclusions and admit all men to participation in their own government, so it is improbable that the practice of democracy now or in the future can be achieved merely by the demonstration of its reasonableness. Men, simply because they are men, are unlikely to find within themselves the power that can bring the good life and the good state to pass.

The good life and the good state—we have today the two things which were to give them to us, production and education. We have incredible production and educational opportunities of which our ancestors never dreamed; but the good life and the good state seem farther off than ever. Production has increased poverty, and education has increased ignorance. One reason for this may be that the education upon which we have relied for salvation is off-center. It is not merely anthropocentric; it centers upon those aspects of human life least likely to elevate and ennoble the human spirit. Theology has been displaced as the queen of the sciences. Even in the theological schools it has been crowded out by imitation disciplines designed to make the minister "successful" in accordance with the standards of a materialistic society.

The changes in administration and organization which we celebrate tonight are in one sense negative. They remove barriers and obstacles to co-operative effort. But he who taketh weights from the motions is the same as he who addeth wings. The Theological Federation adds wings to the theological faculties at a time when the inspiration of their labors is the most urgent need of their colleagues, their fellow-citizens, and the world.

UNITY AND FREEDOM IN THEOLOGICAL EDUCATION

By ALBERT W. PALMER

President of The Chicago Theological Seminary

UNITY and freedom in any relationship in life are eternally in tension. We need both, but not too much of either. Marriage is a unity, but it must make provision for large areas of freedom for husband and wife. Our national life is a unity but built upon the freedom of the individual. When that freedom is unduly abridged and national life becomes totalitarianism, decay and disaster are sure to follow. The major problem before the human race just now is how to obtain world unity and at the same time preserve national freedom. World unity upon the old Roman model of world empire would destroy national freedom. Our generation is only now beginning dimly to realize that national freedom run wild without regard to its obligations to a united world will surely mean world chaos and ultimately war and the loss of freedom for the conquered, whoever they may be—ourselves or others. Unity purchased at the cost of freedom spells tyranny, and freedom purchased at the cost of unity spells anarchy. It is not a case of choice between unity and freedom—we must have both, but in balance and in tension.

Here on this campus we face this problem in miniature. We have four theological schools. They are free and independent. The Divinity School of the University is Baptist in origin, older than the University but incorporated within it. The Chicago Theological Seminary, Congregational in origin and control, is still older, founded in 1855, but adjacent to

the University and loosely affiliated with it since 1915. The Disciples Divinity House was founded in 1894 and closely affiliated with the University from its beginning. Meadville, oldest of the four, founded in 1844, Unitarian in denominational affiliation, moved to this campus in 1926.

There is no question as to the independence and freedom of these schools. Nor should there be any question as to their need of unity. They certainly ought not to be competitors except in friendly service. Any competition that lessens their dignity or their efficiency is not only regrettable—it is absolutely wrong. They have many factors making for unity—physical nearness, personal friendships between students and faculty, mutually useful libraries, courses of study which have common aims, and certain basic underlying assumptions of disciplined scholarship, religious values, and the modern approach to theological problems.

The common relationship which these schools have to the University of Chicago is also a means of unity and at the same time a reason for it. Superficially it is advantageous for them to follow the University's time schedule, utilize its public lectures and cultural advantages, talk its academic language, share in its health service, its libraries, and its intramural sports—even without intercollegiate football! But, far deeper than that, this University is peculiarly well suited for their affiliation because it is historically not a secular but, in the finest and broadest

sense, a religious university. Its first president, William Rainey Harper, was an outstanding scholar of the Bible. Its tradition has never been to regard religion as something alien to modern culture, a superstitious survival from medieval times, but to recognize it as a permanent spiritual discipline and creative social force at the very heart of life and therefore properly at the center of a great university.

Moreover, the urgency of the times in which we live demands unity wherever possible. The great ecumenical conferences of 1937-38 at Oxford and Edinburgh, Madras and Amsterdam, have sounded a call to Christian unity the world around which cannot be lightly disregarded. Still more somber and tragic is the agonizing call for a spirit of unity in all human relations wherever possible which arises from the menacing chaos of this world war. "Unite or Die," our forefathers put upon their Colonial Revolutionary battle flags. We must now write those words on the heart of a distraught human race threatened with a succession of devastating world-wide wars. Schools like ours ought to set an example of co-operation and blaze a trail for the spirit of unity and peace.

But there is need for freedom also. Each of these schools has its own history, its cherished traditions, its ideals. These must not be lost. Each of our schools has deep roots in the particular Protestant denomination which it serves, out of which its financial resources have come, from which its students are recruited, to whose churches they return as pastors, teachers, and religious workers upon graduation. These roots in American church life must not be cut or allowed to wither away.

Each school also has its special areas of emphasis and exploration. The Divinity School, for example, has a great tradition of research in religious studies. President Harper and James H. Breasted, J. M. P.

Smith in the Old Testament and Goodspeed in the New, Shailer Mathews and Gerald Birney Smith in the world of Christian thought (to mention only those personally known to me), have given theological studies new life and value for the American religious public in our day. So the Disciples Divinity House has built up the Campbell Institute and through scholars like Herbert Willett and Edward Scribner Ames has made its contribution not only to a great denomination but to all of American Protestantism. Meadville, out of a long period of constructive service in Pennsylvania, has come to be the western outpost of Unitarianism and, under Sydney Snow, the incarnation of the spirit of Eliot, Emerson, and Channing. The Chicago Theological Seminary, on the other hand, midwestern to the core, has tried to send out ministers in the great tradition of Graham Taylor and Arthur Holt to understand the social tensions of our age and meet every problem "life-end first" and, in the spirit of Ozora Davis and Benjamin Robinson, to bring all things before the judgment seat of Christ.

All these inherited achievements are precious. They must not be lost. No least-common-denominator kind of unity should be allowed to obscure them. They must be preserved and projected into the future.

How can this be done? How can we have both unity and freedom in theological education on this campus? Obviously, it cannot be done by one school swallowing or absorbing the others. Rejecting the unity of totalitarianism, what then? There remains the unity of federalism, and that is what we are setting up. The genius of true federalism is that it gathers together into effective co-operation units of various sizes and diverse origins without destroying their individuality. It makes them one in the areas where they need to be one, but permits, even encourages,

their complete independence in all other areas.

There is a kind of federalism, for example, in Oxford University; and, while not slavishly following the Oxford pattern, we have had it in mind, and it has been very encouraging to us. At Oxford the colleges are older than the University. Each college has its distinctive history, traditions, and loyalties, its beloved buildings, its long list of distinguished graduates, its "dons" or fellows now in residence. Balliol, Christ Church, Magdalen, Trinity, Queens, Keble, Manchester, St. Peter's Hall, Ruskin, Mansfield—to name only a few—what a galaxy it is of concrete and distinctive educational and religious institutions! Yet all are one in the general comradeship and high scholarly standards of Oxford University. Why cannot we accomplish, in ways appropriate to our situation, a similar fellowship of learning and religious faith here in the friendly shelter of the University of Chicago? We can! And, in true Chicago style, we will! "Let knowledge grow and life be enriched!" "*Crescat scientia! Vita excolatur!*"

Some years ago, under the leadership of Dr. Douglas Horton, a group of Congregational and Episcopal ministers gathered monthly for a continuing discussion of Christian unity. Early in their conferences someone suggested this well-known formula as a basis of interchurch co-operation: "In essentials, unity; in non-essentials, liberty; in all things, charity." But candid appraisal of this formula revealed it to be unworkable.

People just do not agree as to what is essential or nonessential, and so the formula breaks down in action. On its framework, however, this group developed a formula which I think does work in practical life. It is this: "*In the things wherein we agree, unity. In the things wherein we are not in agreement, liberty.*

In all things, love and good will and the will to be one." There you have a formula you can live by. Measured by it, there is high hope for success in the relationships between the four schools whose establishment of a Federated Faculty we celebrate tonight. Let us apply this yardstick to the federation.

1. *In the things wherein we agree, unity.*

—We all agree in upholding the religious interpretation of life, the supremacy of spiritual and ethical values, the moral grandeur of Jesus, and the ideals of life and conduct which stem from the New Testament. We all revere the Bible and are organically related to the Christian church. We all believe in worship and in the values of spiritual living. We are all humble before Almighty God and eager to learn and obey his laws. We all seek to love and serve our fellow-men. This is not a creed. It is just a rough and incomplete statement of the great truths we all accept as a matter of course, an implicit but unwritten covenant. There is no Baptist biblical scholarship as such, no Congregational social ethics, no Unitarian homiletics, no theology or church history exclusively belonging to the Disciples. All these things are up for scholarly research and continuous study and review in the light of our growing vision of Christian truth and the needs of the churches and of individual Christians in the modern world.

As a matter of fact, we discovered, when we compared our catalogues, that we were already in practical agreement about entrance requirements and as to about one-half of the courses required for the Bachelor of Divinity degree. We have decided to set up a basic core of studies amounting to approximately two-thirds of the requirements for that degree as it will be given hereafter jointly by the University and the school of a student's registration co-operatively.

2. But the second principle, *in things*

wherein we are not in agreement, liberty, is also observed by the provision that the remaining one-third of the curriculum shall remain under control of the separate institution in which the student registers. In this way provision is made for each school to have its own courses with particular denominational emphasis, if desired. It also leaves room for a growing edge of free experimentation in theological studies according to the genius or traditions of the respective schools.

Moreover, the independence of the separate schools is still further emphasized by the fact that each has its own property and finances, its own board of trustees and student body, and its own administrative council. Outside the setting-up of a common teaching pool through the Federated Faculty, a common agreement as to entrance requirements and curriculum, a joint Bachelor of Divinity degree, and the registration of all students as University students, the schools continue to maintain their independent organic life and fulfil their normal operative functions.

3. But the third part of the formula is most important of all, for it makes the first two possible and workable. It is: *In all things, love and good will and the will to*

be one. This is the supreme need of the world today in race problems, in industry, in international affairs, and in ecclesiastical relations. It is no mere academic matter, therefore, that we here in this miniature world of theological education on this campus propose to live together according to this high standard.

Our students come from many denominational backgrounds. Out of 283 registered in the four schools this quarter, 72 are Congregationalists, 45 are Methodists, 37 Disciples, 36 Baptists, 27 Presbyterians, 18 Unitarians, 12 Lutherans, 5 Evangelical and Reformed, while smaller groups represent twelve other denominations. If we are to have an effective federation of Christian churches and a truly ecumenical spirit, here is one of the places to begin. We hope and believe that our federation is not just something for our own convenience but trust that we are doing something significant for the whole world-wide ecumenical Christian movement. And we are gratified by the presence of this great congregation from so many colleges, theological seminaries, and churches as evidence that you also believe that this is true and are willing to support us by your prayers and your approval.

THEOLOGICAL EDUCATION IN THE SERVICE OF ECUMENICAL CHRISTIANITY

By DOUGLAS HORTON

Minister of the General Council of the Congregational Christian Churches

THE church must be reunited for the sake of the world. The church ideally is the divine society through which God purposes progressively to redeem humanity, and humanity today needs redemption at

no point more sorely than in its world relationships. We may say that international society lies at the side of the Jericho road broken and half-dead—but what can the church do in such a situation if it lies at the other side of the road

broken and half-dead itself? A divided church is as feeble an instrument as may be imagined to argue the nations into accepting a system of co-operation.

But all this we may happily take for granted here. We are committed to the idea of the ecumenical church. It remains tonight to ask how theological education may serve that idea. Let me point out two types of contribution which the church may expect of such an ecumenical divinity school as this whose ministry to the churches we are formally inaugurating tonight. One of these contributions can be made best, the other only, by a faculty of this federated type.

I

Such a federation of faculties as the University of Chicago has established for the training of theological students can doubtless do better work in the sheer *teaching* of ecumenical Christianity than can be done in an ordinary seminary. Circumstances will force thought into ecumenical channels. Any teaching which takes place apart from the ecumenical axes of reference will seem artificial and irrelevant. Out of the very tensions of the situation will come to all teachable minds a knowledge of what it is that must be unified and what it is that must be kept diversified in the church of the future.

Though it is obvious that there is never any such thing as form without content or content without form, it may be well for us to keep in mind that the center of the church's unity must be found in the content of Christianity, whereas the diversifications can occur only in the forms we impart to that content.

The content of Christianity is God as he revealed himself in Jesus Christ, catching all that was noble, true, and beautiful in the Hebrew and Greek traditions, and continuing in history as a living context, drawing to itself all that is best in every

century. Jesus Christ was a particular individual who by his life, teachings, death, and apprehended resurrection made possible a particular kind of relationship between man and God. His work created a definite order within the ranks of humanity, which extends from age to age. It has given a specific orientation to all the philosophy, art, ethics, and government which it has touched. The Christian tradition is as individual as Christ and advances in history not diffused through all things but as an individual movement distinguishable from other movements.

It is worth while to stress this point, since a seminary in a university is constantly tempted to relinquish its peculiar witness in favor of the universals to which the abstract sciences are dedicated. The test tube and the mathematical formula will have none of individuals: they want laws and seek them. Part of the task of the theological seminary in any great university of our time is to salvage particularity from the kitchen middens of certain classrooms.

The truth that the content of the Gospel is a particular reality within human history which descends from generation to generation may be called the Catholic moment in Christianity.

The Protestant moment is equally important. The *testimonium Spiritus Sancti internum* is that inner urgency felt by the human soul, responding to which a person knows that the work of Christ is of God. The proof which a Christian has, said Cotton Mather, "is of that sort, that assures him, The *Fire* is indeed the *Fire*; even a *Self-evidencing, and scarce utterable Demonstration*." It is something not given him from outside to accept but given him from inside whereby he knows what to accept. The living tradition brings human souls the question, "What think ye of Christ—and his church?" But it cannot supply its own answer: that remains for

the soul itself, in response to the Spirit. Though the great tradition stands on its own over against the believer, the individual soul also possesses independent and authoritative standing over against the tradition. The soul feels the necessity to take the tradition and give it form, to apply it to the times, to shape it to the present.

In the light of these facts it is understandable that the ordinary seminary, in which the various denominations do not jostle one another to any extent, is likely to be overtaken by one of two possible heresies. The Catholic heresy, if we may call it such, is that which forgets that it is the task of the individual, moved by the Holy—the Creator—Spirit, to cast the tradition in the form most relevant to the age or occasion. It allows old forms, useful in their day, to stiffen into absolutes and shroud the tradition in an iron casing. Since I know that it is not easy for any Protestant to tell the truth about Roman Catholicism, I speak diffidently when I say that the Roman church—to cite what seems to me to be an example of this heresy—makes a quite rigid connection between the succession of the popes and the Christian tradition. It seems almost the truth to say that if one accepts the pope as the vicegerent of Christ, he is regarded as a good Christian; if he does not, he is not. Acceptance of a particular form of Christianity is made as much a test of orthodoxy as acceptance of the content of Christianity, which is the person of the Christlike God who is alive in history, who is present in our several lives tonight and in our corporate gathering. Content and form are fixed in an inflexible relationship. Churches which do not call themselves Catholic may be guilty of the same heresy. They set up a particular rite, a particular kind of government, the use of a particular prayerbook, as being part not merely of the *bene esse*

of the church but of its *esse*. This is to substitute form for content.

You will not, I think, be tempted to sin this sin in the federated seminaries. You will each have, for instance, your own creed; but, as long as there are other creeds being used in the next classroom, you are not likely to think that any one of them is *jure divino*. They will seem to you like languages: the right form must be chosen to accord with one's background and conditioning. If one has learned to speak, let us say, the Disciples' language at his mother's knee, it will always have richer connotations to him than the Congregational or Presbyterian or any other of the ecclesiastical tongues; but the language is secondary. The important matter is to tell the truth in the language we speak.

Again, you will not be likely here to set up on your altar the Protestant abomination of desolation, which is the forgetting of the historical element in Christianity. This is the sin of the sects, which go in for many things. God has given them freedom which they misinterpret. They do not remember that the Gospel allows them only the liberty of being as Christlike as possible, and that liberty taken in any other direction brings inevitable punishment. They do not recognize that their freedom works only in one plane—as freedom to give the Gospel form. They separate quite freely from the rest of the church with the light expectancy that "God hath yet more light to break forth," and forget that it breaks forth only from his holy word. They cut themselves off from the historic church without feeling any loss.

Your proximity one to another will tend to save you from allowing the work of the Holy Spirit in the individual to obscure that of Christ in history in this unseemly way. Continuities will be emphasized among you, and these will be projected

into your studies of history past and your enterprises for history yet to come.

On one occasion during the ecumenical meetings in Oxford in 1937 the English hymnbooks had not been adequately distributed in the church where the services of worship were held. Had they been, all the participants might have used them. As it was, many had to fall back upon their memory. It was better so; for, when the organ had finished the introductory strains of "Now Thank We All Our God," the congregation took up the hymn with natural and unrestrained power, each man in his own tongue. Many sang in English, but one heard also "Nun danket alle Gott" and "Rendez grâces à Dieu" and many other languages. The forms were many; the content was one. So may it be with you!

II

Important as the teaching of ecumenical Christianity is, the *sacramental* function of the Federated Faculties will be even more important, in terms of the union of Christendom. Surely you will find your life in the federation quickened with sacramental intimations. You will be the Invisible Church, the *Una Sancta*, which knows no denominational boundaries, expressing itself in terms of visible and palpable relationships. You will be an enclave of the future within the present. No one will be able to live within your cloisters without an awareness that there is more here than meets the eye. The chance meeting of student with student will have meanings for humanity. Each relationship will be a promise, and little interdenominational groups will speak of a mighty church yet unborn.

If only I could speak strongly enough of the great need of all theological students for such a sacramental experience!

There is a young minister who goes out

into life with the idea that he can establish ecumenicity in his village forthwith. The millennium will be left with the morning milk. He will have nothing to do with denominations or anything else which suggests division in the church. He finds himself, however, in a community where his neighboring ministers have quite a different idea of ecclesiastical relationships. One of them will entice all the people he can out of the young man's church into his own by pointing out in the best Oxonian accent that, after all, he, the young man, was not ordained by the laying-on of the proper hands. Another with a St. Louis accent will indicate that he is confessionally more than a little unsound. Another will ask his people if they can regard as Christian the rite of initiation into the church which the young man uses. The latter begins bitterly to think. He has to acknowledge that co-operation is quite impossible unless there be a mutual will to co-operate, that it needs the approval of the leaders of the whole social group involved in order to succeed—that it hardly profits the lambs, to quote Dean Inge's celebrated epigram, to pass resolutions in favor of vegetarianism as long as the wolves remain of a different opinion. As long as ministers and churches in general stand for denominationalism, it is impossible for the others to do as much for the ecumenical church as they would wish. It is into a continuum of ecclesiastical competition that the young man enters, which offers him only two alternatives—either to fight for the life of his own little church or to preach to empty pews.

It is at this point that a sorry spectacle often begins to unveil itself. You see this young man of lofty idealism wither into the dimensions of the average. The light that shone in his eyes gradually fades from them. He is even likely, by a process well known to the psychologists, to compensate for the now felt absurdity of his

innocence with a most excessive display of denominational aggression. All the energy that had been poured into his ecumenical hopes now goes into beating his neighboring ministers on their own ground. He will obey the Marquis of Queensberry rules of the churches, but he will fight hard.

There is a better way for that man to take, namely, to add the factor of time to his equation and, if he cannot be as ecumenical as he would like in a non-ecumenical world, to seek by education and other means to give the village in general more of an ecumenical attitude. If he cannot be as generous as he would like to be in an ungenerous ecclesiastical world, he can attempt, while meeting the competitive inroads of that world, to lift it *as a whole* to a new level. It is not beyond him, if he is given time, to create an ecclesiastical world in which he *can* be as generous as he would like. There is a social gospel which must be applied to the church itself.

How now is that man to be sustained in

his conviction, in face of the un-Christianity of Christian leaders, that it is still gloriously possible to save the Christian church, to inform it with good will, and to make of it the united brotherhood for which our Lord prayed?

You have your answer in the sacramental quality of the life which is to be lived in these united schools. No man will be able to convince any graduate of these halls that interdenominational life, which enjoys both freedom for individuals in the realm of form and fellowship for all in the living presence of the Lord, is impossible of achievement. He will already have lived that kind of life: he will have felt within it the approval of the God of the future. Others may surmise; he will know. From an outward and visible experience the truth which is in God will have penetrated to the place where his convictions are made and confirmed. Thanks to his days of apprenticeship here, he will be a soldier who will fight with good will for the church which is to be and never surrender.

MY PILGRIMAGE

By AMOS N. WILDER

[*Dr. Wilder succeeds the late Dr. Benjamin W. Robinson as Professor of New Testament Interpretation. He will also teach at least one course in poetry. His literary contributions to these fields include "Battle Retrospect and Other Poems," "Arachne: Poems," "Eschatology and Ethics in the Teaching of Jesus," "Spiritual Aspects of the New Poetry," and "The Healing of the Waters."*]

I FEEL some reluctance to follow Fred Eastman's suggestion to tell of my pilgrimage up to this point. But I can understand how natural it is that you as alumni should be interested in some self-introduction by us who come to teach in this school you value so much. Let me first give you a greeting from the

Wilders and say that as I write I try to visualize you in your so various stations in the good work, some near and some far, some in the foreign field and some in the pastorate, some in the chaplaincy and some in the C.O. camps. You are all now launched or well advanced in the work for which so many of you trained here and

know at first hand what it is to be occupied with "the mystery of the Gospel," with its costs and its elations, its open door and its many adversaries.

A new chapter in the history of the church is being written in this critical time, from day to day and from year to year, and the tenor of that chapter is determined by the faith and imagination and loyalty which we and many like us bring to our tasks. Let us remember that the significance of the work of the church in this period is something which we can never be in position ourselves to gauge accurately. We should not be discouraged by apparent ineffectualness, nor should we boast of achievement. It is our single-heartedness that counts, and God can use a little of that to bring about results greater than those that may appear in the public scene, even the public religious scene, or in the public print.

My father was a newspaperman in Madison, Wisconsin, when four of the five children of our family were born. Our Christian training came to us in the home and in the Congregational churches of Madison and Berkeley, California. My father's life as a consul in China affected my brother Thornton and my sisters more than it did me, since I remained most of the time on the coast for my college preparation. We always had a lot of books and reading in the family, stimulated by both parents. My father read to us the Bible and John Bunyan, Woolman and Whittier, and pressed on us the lives of William Lloyd Garrison and John Bright. My mother was always in the French and Italian reading circles of the university towns we lived in, and we heard talk of Ibsen and Hardy and Shaw from early years, besides reading great tracts of Dickens and Trollope aloud. I had two years at Oberlin in the days of Bosworth, King, and Hutchins and then went on to my father's college, Yale, to

complete my course. Almost every summer from my boyhood was spent working on a farm.

The World War took a lot of us college men of those days over to France as volunteer ambulance-drivers in 1916. I had almost three years abroad in uniform, later as a noncommissioned officer in our army when America entered the war. It was during this period that I became interested in the ministry. There must be a good many men in service today who are being led the same way. I saw something of former soldier seminary students later during a short term of study at the seminary in Montauban, France, and at Oxford, and they make very mature material. After my Senior year of college I went back to Europe for three more years, including two years of theology in Mansfield College, Oxford. It was during this latter period that I had the beginnings of my special interest in the New Testament, partly owing to a contact with Albert Schweitzer during his Dale lectures at Mansfield. I helped him with his correspondence, and I rejoice to show his appreciation and signature in my copy of his *Quest of the Historical Jesus*. My dissertation later took its departure from his thought about the outlook of Jesus.

These years abroad, to which a later year of travel to the Holy Land and India should be added, meant a great many opportunities apart from those of study. I became a great lover of the Continent. I had a year of study earlier in Belgium on a Hoover fellowship. My best friend lives there, a judge in a provincial city. Through him and through my ambulance-driving I came to know and understand the Latin peoples, especially the French. Their people, culture, and literature I love best after our own. We Americans are more closely related to the English and Scotch and the northern peoples of Europe, and we understand them more easily, but just

for that reason we can often learn more from the Latin peoples. Throughout this period I had numerous courses in social and political science, a college major in economics and history, and a summer in Toynbee Hall. But I believe I reached my critical social outlook more through my reading of literature and my experiences farming and in the army.

My two interests in religion and culture kept pace with each other, and this points to a principle which means a great deal to me. And that is that the most vital religion is one that is worked out by the fullest grappling with "the world." It is a case of the leaven and the lump. Protestants are not often tempted by an ascetic otherworldliness. But Protestants sometimes similarly impoverish their Christianity by a meagerness in their appropriation of human life, its cultural values, its rich human drama, its arts, its sciences and achievements. There is much about "secularism" that is good. It should be baptized and enjoyed and made the basis of abundance of life. We should constantly build bridges across between ourselves and the world. The church is too often in danger of becoming a cyst in society rather than a cell. Of course, it must always keep its unique character, but it ought not to get out of communication with the world, or major movements in it. As far as the development of our personal religion goes, this is one of the fine aspects of the teaching of von Hügel, that the Christian life depends for its power on a tension between grace and the given, between revelation and nature. Neither side can be forfeited without loss. Thus I believe that all the experience of actual life we can get, both through immediate contact and through a knowledge of the arts and literature, makes for a fuller Christian experience and a more understanding pastorate. Needless to say, my short experience in the ministry in a

New Hampshire village was a further occasion of learning things that a curriculum can never teach.

From this pastorate, with the help of a Kent fellowship, I went on to graduate study in Christian origins at Yale and Harvard. This led to teaching and a college pastorate at Hamilton College and to my recent post of ten years at Andover Newton. Some of the special interests of this period have been attendance at the ecumenical conferences at Oxford and Amsterdam; the National Council on Religion in Higher Education; the New England Student Christian Movement; the Inter-Seminary Movement; Congregational committees and the summer school for pastors at Deering, New Hampshire; and literary groups in Boston and the reading of modern poetry. My marriage took place in 1935. Mrs. Wilder comes from Moorestown, New Jersey. Our two children have taken happily to Chicago and its schools.

I come to the present opportunity in the Seminary, and through it into the Federated Faculty, with a great desire to make these years count in those things that are most important, in collaboration with my new colleagues and students and friends. Apart from our specializations, all of us, whether on the faculty or in the pastorate, have a basic obligation to the church and the Christian witness, such that the distinctions of faculty, alumni, director, or student are minor. The future is dark in many ways, but there is no doubt that the alert groups of the church will find new avenues of advance opening up before them after the war. Old resistances have broken down. The true success will be there where we learn to banish the "world," in the bad sense, from the church, where we find ourselves purged of rivalry or emulation, where our openness of heart and mind is such that new and effective ventures become possible

both in evangelization and in social impact.

The teacher of the Bible has always his specialized task of scholarship, of guarding himself and others from error in the understanding of Scripture. We must not allow uncritical and lax thinking to be done about the beginnings of Christian history. There are too many examples of the side-slipping and enervation of the church where misconceptions of the Bible and of Christ pass unchallenged. But the historian has a second task: by the powers of synthesis to propose those wider bearings of New Testament history and thought where historical imagination and faith must necessarily go further than scientific method, yet always making clear the boundary line between what can be demonstrated and what can be inferred.

Moreover, we teachers must always be conscious of the special dangers of our vocation. One of our contemporary poets, Randall Jarrell, speaks of it in his poem, "The Soldier Walks under the Trees of the University" (published in the *Nation*, August 14, 1943):

Ah, sweet to contemplate the causes, not the things!

The soul learns fortitude in libraries,
Enduring patience in another's pains,
And pity for the lives we do not change.

I do not say that pastors themselves may not be subject to the same temptations! And here we are back at the parable of the leaven and the lump. What good is the leaven unless it is hidden in the lump, unless it really penetrates the three measures of meal? And provided always it is real leaven.

FIRST PERSON SINGULAR

By MERVIN M. DEEMS

[*Dr. Deems, who succeeds Dr. Matthew Spinka as Professor of Church History, is author of "Reflections upon Observations of Higher Education in the Far East" and of the chapter on "Christian Asceticism" in "Environmental Factors of Christianity" (edited by McNeill, Spinka, and Willoughby). He has contributed articles to many religious journals. In his first appearance in the REGISTER, he would have preferred to write about his chosen field. But the Editor felt that the Alumni would welcome a bit of autobiography.*]

I WAS born toward the end of the last century in a Christian home in Baltimore, Maryland. Since the family had resided there for some generations and since my father was for a quarter-century in charge of all the public school music of the city, I had a "name to live up to" in school, and this *bête noire* pursued me through college. Somewhere along the way the ministry loomed as the great challenge of life. A kindly and wise college professor and adviser, ascertaining my life's call, steered me into all the

English literature and history that could be crammed into a four-year course—for which I remain profoundly grateful. In spite of our present tendency to ask somewhat cynically if any good could possibly come from the Victorian age, I dare to affirm that I am fond of Browning. (Recently, in the course of a summer's pastorate, in odd moments, I read carefully *The Ring and the Book*. No degree was received for this, but I still regard it as one of my major accomplishments!) Along the way I studied music under my father (he

actually let me substitute at the organ for him during his vacation) and picked up sufficient athletic prowess in lacrosse to play against Navy.

From Johns Hopkins (A.B., 1921) I went to the Southern Baptist Theological Seminary and studied under Robertson, Carver, Mullins, Sampey, and others. I remember the shocked expression that came over the face of Professor S. Angus (*The Mystery Religions*, etc.) when, as we sat together (on a later occasion) in Joseph Bond Chapel of the Divinity School, I told him how much I had enjoyed his lecture at Louisville. "What!" he ejaculated, "how could you possibly come to Chicago after having studied at Louisville?"

"But," I rejoined, "you lectured in both schools." His eyes twinkled as he admitted that he had.

It was at Louisville that I met and married Cleta Merle Naylor of North Carolina, who was completing her training-school course. We volunteered for China, but the Board could not send us out.

That is how I got into teaching. I had married a wife with the prospect of service in China. When the vision proved a mirage, I had to find something to do. I was called to William Jewell College in Missouri, where as general utility man I taught courses in history, Bible, and (of all things) rural sociology (as a boy I had spent two summers on a farm, and that experience was used for *more* than it was worth). Good friends at the college advised me to get my doctorate if teaching was to be my lifework. Accordingly, we moved north, and I was fortunate in securing a fellowship in the church history department of the Divinity School. My work under Shirley Jackson Case, John T. McNeill, and W. W. Sweet implanted in my being a respect for scholarship and a love of truth.

In 1928 Carleton College called me to

teach history and religion. There Margaret Merle, the first of our two children, was born. There, too, the Albert Kahn Foundation found me and gave me the sum of five thousand dollars to "see the world in one year." My *annus mirabilis* was 1931-32. I represented Carleton at the Anglo-American Historical Conference at which Ramsay MacDonald gave the opening address. Later I had "tea on the terrace" with his son, Malcolm. Later still, I investigated first hand the Arab-Jewish troubles in Palestine (a continuing problem) and conferred with leaders of both groups; journeyed to India and saw the Taj under November's full moon, saw Everest from Tiger Hill, and talked with India's greatest poet, Rabindranath Tagore; saw China suffering the first assaults of the Japanese (1932); enjoyed the beauties of Japan and the friendly courtesies of her people. I visited, also, the Malay States, Java, Bali, the Philippines, and Hawaii (with its liquid sunshine and superb floral display). I saw all I could in the time and with the money at my disposal.

Upon my return the Congregational church in Norway, Maine, asked me to become pastor (after a canny "trial" period of eight weeks!), and this experience of four years in the active pastorate has been of incalculable value in connection with my seminary teaching. While at Norway I served on the board of arbitration to adjudicate differences between labor and management in the local shoe factory.

Bangor Theological Seminary called me to the Waldo Professorship of Ecclesiastical History and Missions, and I accepted, expecting to give the rest of my life to that old and honored institution. In addition to carrying full seminary teaching duties, I was for six years chaplain and religious consultant at Oak Grove (Quaker) School, over which, years ago,

Rufus Jones presided. The contacts with the students of Oak Grove were rich, indeed, and brought me abruptly against life's great bitteresses in the experiences of some who conferred with me. For three summers I served an island Congregational church as pastor, in a community of summer and island people. During the years in Maine I served two terms as director of our state conference, twice on the ecclesiastical committee for the state, was on the faculty and also dean of our summer young people's camp, served on the interdenominational Maine Council of Churches, and in connection with United China Relief was regional chairman and then vice-chairman for the state of Maine.

Mary Alice added her irrepressible personality to enrich further our family life in 1940, and in the spring of 1943 the call came to us to come to Chicago. It is a great privilege to be here. It is a great responsibility to be asked to share in the preparation of ministers through whose vision and consecration and continuing study we may hope, not so much to get problems solved, but so to change the hearts of people that communities may approach the better life—better in every way. If this world is to be saved in any sense whatsoever, it will have to be

through men acting under the greatest enlightenment attainable and motivated by the spirit of God.

It is encouraging that you and I participate in a church which is more united than at any time since the Reformation. It is inspiring to be a part of a united Christian endeavor to create the sort of world where man's greatest curse—war—will be removed. It is at once a challenging opportunity and a staggering responsibility to be asked to share, in however small a way, in the preparation of men who will have to stand *against* racism and *for* brotherhood and who, in the years to come, must effect in actual, everyday life the patterns of a better world now being conceived and announced by the World Council of Churches. This will take a long time, an unconscionably long time, human nature (yours and mine) being what it is—but it will not get done at all unless we attempt it. I like Browning's lines:

I find advance i' the main, and notably
The Present an improvement on the Past,
And promise for the Future. . . .
A life to live—and such a life! a world
To learn, one's lifetime in,—and such a world!
How did the foolish ever pass for wise
By calling life a burden, man a fly
Or worm or what's most insignificant?

EXTENSION SERVICES

The following extension services of the Seminary are available for our Alumni and the Congregational Christian churches of the Middle West:

1. **The C.T.S. Register.** Address the Editor.
2. **A Selected List of Religious Dramas.** Address the Drama Office.
3. **Electrical Transcriptions of Radio Programs.** Address the Radio Extension Office.
4. **Hammond Library Books.** See pages 31-32.
5. **Ministers' Week, Jan. 31-Feb. 4.** See inside front cover.

ALUMNI NOTES

Compiled by DANIEL and EULALIA WILLIAMS

1943. *Chester Brown* writes from 132 East Oklahoma Street, Bedford, Oklahoma, that he is enjoying his new parish, which is his first. He says: "I have an eight-room parsonage to myself. I have fun caring for it. The people are good. I miss C.T.S. and its fellowship."

1943. *Ralph Kesselring's* address is Apartado 931, San José, Costa Rica, where he has taken up his pastorate in missionary work. He was ordained to the Methodist ministry in Costa Rica by Bishop Ivan Lee Holt of Texas and Bishop Eleazer Gerra at the General Conference in July. Mrs. Kesselring has been appointed director of the new primary school. They find great opportunities for their work in Costa Rica.

1941. *Walter Lawton, Jr.*, was married to Ursula Dorothy Ott on November 25, in Trinity Baptist Church, Brooklyn, New York.

1941. *Eugene and Betty Meyer* are at work in their church of four hundred members in Richmond Hill, New York. Gene was officially installed during the fiftieth anniversary of the church, November 7-14. Reinhold Niebuhr gave the charge to the candidate. Mrs. Meyer wrote and produced a playlet for the anniversary celebration.

1941. *James Morrill* is a lieutenant in the executive branch of the Medical Corps and is stationed at Fort Shelby, Mississippi.

1940. *Orland A. McKinley*, Army chaplain, has gone overseas. His address is: 0523553, Hq. 109th Inf., APO 28, % Postmaster, New York City.

1939-40. *Ward Stephenson* is a first lieutenant in the military police in North Africa.

1939. *Mr. and Mrs. Harry Gordon* have a daughter, Mary Jocelyn, born September 29 at Sheridan, Wyoming.

1937. *Mr. and Mrs. Charles F. Jacobs* of Waterloo, Iowa, announce the arrival of John Charles on October 22.

1937. *G. Dewey Wigfield* has left his pastorate at Marysville, Ohio, to enter the chaplain-

cy as first lieutenant. He is now at Chaplain's School, Harvard. Mrs. Wigfield is teaching in the high school in Paulding, Ohio.

1936. *Paul Bloomquist* left the First Methodist Church of Batavia, Illinois, to become a naval chaplain last February. He is now a lieutenant, junior grade, and has left for overseas duty after his training at Camp Sampson, New York.

1930. *Ralph and Jean Veit* announce the birth of a baby girl, Kathleen Anne, on October 16, at Cheyenne, Wyoming.

1928. *Richard M. Steiner*, minister of the Church of Our Father (Unitarian), Portland, Oregon, preached on C.B.S.'s "Church of the Air" on October 10.

1926. *Silas Meckel* has left the Mayflower Church, Minneapolis, Minnesota, to enter the chaplaincy.

1917. *Benjamin J. Trickey's* church at Marshalltown, Iowa, celebrated its seventy-fifth anniversary, October 10-17, 1943. After nine years of Mr. Trickey's pastorate, in which more than \$14,000 was raised for the church debt and repairs, the mortgage was burned at the anniversary service. The church looks toward a promising future.

TRANSFERS

Arlan Baillie, '39, from assistantship at Mount Vernon Church, Boston, to All Souls Congregational Church, Bangor, Maine.

A. J. Blackmon, 1932-33, after a seven-year pastorate at Boise, Idaho, to become director of religious activities in the DuPont International Project at Hanford, Washington.

Harold Heckman, '42, from Hill City to Edgemont, South Dakota.

Julian Keiser, '41, from Anoka, Minnesota, to the Mayflower Church, Minneapolis, Minnesota.

Clarence McCall, '38, from Livingston, Montana, to the First Congregational Church, Rapid City, South Dakota.

Millard H. Marshall, '31, from Lusk, Wyoming, to Glendive, Montana.

Jesse Smith, '43, with Mrs. Smith, is working in the Family Service Department of the Salvation Army, 713 North State Street, Chicago. They left the pastorate at Sedalia, Missouri, in September.

Fred Spyker, '43, to Sandwich, Illinois.

LeRoy E. Wright, 1936-37, from the faculty of Baker University to the pastorate of the First Congregational Church of Aurora, Illinois.

In Memoriam

1918. Arthur E. Fish passed away on June 28 in Vinita, Oklahoma, after serving less than two years in the pastorate there. He graduated from Beloit College in 1908, was a teacher of speech in several American colleges and universities, studied in Chicago Seminary, and was ordained to the Congregational ministry in Marion, North Dakota. He had served many churches in Illinois, Ohio, and Iowa and was engaged in special work with teen-age young people in Vinita at the time of his death.



BOOK REVIEWS

A PORTRAIT OF JESUS

By *Sherwood Eddy*. New York: Harper's, 1943. xvi+231 pp. \$2.00.

Sherwood Eddy tells the reader frankly that he writes this book to widen the circle of those who share the experience of God mediated by Christ. He combines a study of the Jesus of history with an interpretation of the Christ of faith. He has read widely in the field of scholarship and acquiesces in the perils of modernizing Jesus. As he sees it, however, there are sufficient facts for us to base our faith on.

Following these principles, he retells the story of Christ's life, mainly on the basis of Mark, with a running comment made up of both criticism of the sources and "twentieth-century interpretation." This part of the book is not markedly different from other short lives of Christ, except for the stamp of Dr. Eddy's earnest emphasis and his special resources. The picture that comes out is not so different, after all, from the one Mark gives us. When it comes to deciding, the author does not follow the most rigorous of the scholars he has read. Though he leaves the door open to other possibilities, on the whole he presents the view that Jesus thought himself Messiah from the baptism and added to this the belief that he was also Son of Man and Suffering Servant. Many things are well said about Jesus' teaching, his miracles, and his character.

The author then goes on to give us the Pauline and Johannine interpretations of Christ and closes with a "twentieth-century portrait," by way of summary and challenge, written with the earnestness and vehemence for which many of us know and love Sherwood Eddy.

As far as the reconstruction of the life goes, it must suffer some from the eclecticism we have mentioned. It is just for this reason that so many of our liberal lives of Christ sound alike. The best ones have a powerful vision of some one angle or principle of interpretation and follow it out ruthlessly. Thus Schweitzer,

Bultmann, Lohmeyer, in his *Mark*, or even Middleton Murry, to take another book by a layman in this field. As for the portrait of Christ, however, here offered to a world astray, we find what Dr. Eddy's devoted years of wide service could have guaranteed to us, a truly impressive challenge.

AMOS N. WILDER

SON OF MAN AND KINGDOM OF GOD A CRITICAL STUDY

By *Henry Burton Sharman*. New York: Harper's, 1943. 145 pp. \$2.50.

Dr. Sharman, whose personal method in the study of the teaching of Jesus has meant much through his seminars for students both in this country and in China, here gives us a supplement to his *Teaching of Jesus about the Future*. He canvasses the passages in the Synoptic Gospels alluding to the Son of Man, the passages being quoted in full with their parallels, and reaches the conclusion that Jesus did not refer to himself as the Son of Man, nor did he give his disciples to believe that they would see the advent of the Son of Man. It was the destruction of Jerusalem that would occur during their generation. In the second section Sharman step by step builds up his case that Jesus did not announce an imminent coming of the Kingdom of God. Nor did he think in terms of an apocalyptic or external Kingdom, its content being identical with the doing of the will of God, and the time of its coming being a question that is "wholly irrelevant" in view of the depth of his conception. The resultant view is one that safeguards Jesus' "spirituality" and inerrancy as regards the future and assigns all elements obnoxious to our modern view to the later tradition of the church.

The author's method of proving his case is exacting and closely reasoned. For one thing, he argues well that Jesus did not claim himself to be the Son of Man. Questionable conclusions are drawn, however, in the course of the argument. All in all, if Jesus was really talking about the Kingdom of God, he could

not have revised the meaning of the term so completely and still have been able to communicate with his contemporaries, and this involves no denial of his originality and radical thinking. Dr. Sharman's systematic presentation of the material and his Socratic method of treatment offer the student a very useful medium for restudy of the issues.

AMOS N. WILDER

THE TRIUMPH OF LIFE: POEMS OF CONSOLATION FOR THE ENGLISH-SPEAKING WORLD

Edited and with an Introduction by Horace Gregory. New York: Viking, 1943. 572 pp. \$2.50.

Horace Gregory gathers here three hundred poems of half as many poets, chosen largely from English literature of the last six hundred years, to serve as solace and encouragement in these times. The volume appears in the "Viking Portable Library" and presents a rich feast without pretending to extensive scope. The nucleus of the collection is found in a considerable number of great English poems of the type indicated, but these are accompanied by many lesser known selections, many of which will give the reader the pleasure of new acquaintance or old acquaintance renewed. The themes succeed one another: elegy, songs of triumph over death, poems of self-revelation and reflection, the celebration of life in terms of love, renewal, resurrection, and devotion. "We are beginning to know truly that the mere presence of death is a shadow and no more than a shadow; and that human dignity and faith in the power of God, have out-faced it and will continue to survive."

The collection can be recommended for wide use without reservation.

AMOS N. WILDER

FROM VICTORY TO PEACE

By Paul Hutchinson. Chicago: Willett, Clark, 1943. 226 pp. \$1.50.

From Victory to Peace is clear but not superficial, forceful but not partisan, forward-looking but not impractical. It dodges no issues, yet rubs salt in no wounds. . . . We are, someone has said, "engaged in a race between educa-

tion and catastrophe." This book will help education win the race by building up a sober, well-informed, conscientious public opinion about the essential conditions of real peace.

If I were a pastor, I would get every group in my church above the primary department to make a ten weeks' study of the ten illuminating, provocative, and awakening chapters of this book.

ALBERT W. PALMER

THE PROBLEM OF PAIN

By C. S. Lewis. New York: Macmillan, 1943. 148 pp. \$1.50.

When a man begins with the statement that "not many years ago" he was an atheist and later on says that when he "first came to the University [he] was as nearly without a moral conscience as a boy could be" and then goes on to write a deeply religious book on the meaning of pain, it arrests your interest, and you wish you knew more about him. All the jacket tells is that he is a tutor at Magdalen College, Oxford, and he himself states in the book that he is a layman.

The book is very refreshing because of its crisp and imaginative style and its almost complete freedom from the ordinary jargon of philosophical or religious academic writing. The illustrations are notable examples of "picture thinking."

Many of Lewis' ideas are as fresh and vital as the language. For example: "God whispers to us in our pleasures, speaks in our conscience but shouts in our pains. . . . Pain is God's megaphone." Or, again, "It plants the flag of truth within the fortress of a rebel soul." Or this: "Of all evils, pain only is sterilized or disinfected evil. Pain, once over, is sterile—whereas every uncorrected error and unpented sin is, in its own right, a fountain of fresh error and fresh sin flowing on to the end of time."

But what shall one say of the childish orthodoxy and ethical juggling of a book that tries to resurrect an endless hell and a personal devil and attribute the traits of animals which happen to be unpleasant to human beings to their having been corrupted by Satan? If animals are only saved by being domesticated (he actually says so!), then what about the wood

thrush that sings in the forest behind my summer home in Canada? Thank God no man has ever domesticated him! And he helps save every human soul that listens to him. I would that Mr. Lewis had left out his ideas about hell and the animals and devoted the space to an exposition of the Book of Job. However, he sometimes saves the day by his humor. Parrying the problem of immortality for mosquitoes, he says: "If worst came to worst, a heaven for mosquitoes and a hell for men could very conveniently be combined."

ALBERT W. PALMER

THE SPIRIT OF ENTERPRISE

By *Edgar M. Queeny*. New York: Scribner's, 1943. 267 pp. \$2.00.

"Spiritual Mobilization," of which one of our graduates, the Reverend James W. Fifield, Jr., '24, of Los Angeles, is the director, is circulating this book widely among ministers and religious leaders. It is well written and worth reading as an able exposition of the typical businessman's reaction to socialism and to the New Deal, which he fears is the entering wedge of socialism. It is the best popular defense of capitalism or "the free-enterprise system" that I have seen and contains food for thought by all fair-minded readers—especially the warnings against the perils of bureaucracy. The socialistically inclined minister ought to read this book so as to feel the climate in which the businessmen of his community reside emotionally.

The author pursues a jujitsu strategy of quickly admitting the things that are wrong in American industrial life and then countering with a glowing picture of the achievements of private enterprise. He recognizes that excessive salaries are bad, that businessmen imported and exploited cheap labor, that they "became the first effective economic minority pressure group," regimenting men into banks of machines and failing adequately to recognize the human factor in industry. One cannot help wishing that he had been more convincing as to the actual extent of repentance for these evils and the steps by which they might be corrected in the free-enterprise system.

Like all *ex parte* books, this one tends to overshoot the mark. Hatred of the New Deal

sometimes prevents the author from giving that social experiment a fair deal. Not all college professors are impractical, nor is it true that businessmen "do not think on emotional grounds. Reason dominates their thinking." Businessmen are sometimes very emotional, especially about the New Deal, but often in nobler ways as well. I used to be a businessman, and I know businessmen well.

With all its weaknesses, this book deserves honest and friendly analysis. It shows that the free-enterprise system is not static but is capable of learning by its mistakes and of hopeful evolution.

ALBERT W. PALMER

THE CHRISTIAN PHILOSOPHY
OF HISTORY

By *Shirley Jackson Case*. Chicago: University of Chicago Press, 1943. 222 pp. \$2.00.

This is a clarion call for Christians to effect in society today and in the days to come the ideals in which they believe and to which they hold. Let the author speak for himself. "The key to success is human activism inspired by the desire to make the world a better place in which to live. In the language of religion, this means the attempt of each successive generation to bring a little nearer to realization the Kingdom of God on earth. The process is constant and unending" (p. 125). "Opportunities for venturesome living rise before us on every hand in the modern world" (p. 146). "At least two distinct types of influence must be recognized in the making of history: it is a product of material existences belonging to a widely varied physical world, and it is also made by human beings who are something more than mere physical entities" (p. 154)—who are, indeed, as the author says, "possessed of spiritual capacities" (p. 155).

Out of Dean Case's rich scholarship and wide range of historical investigation comes the presentation of the challenge for the Christian today, namely: to recognize God in history as he has used human instruments who have placed themselves in devotion at his disposal—and to recognize, also, the staggering fact that, if the world is to become better, man must make it so. "The future hope of the world rests with the activity of good men who

recognize their responsibility as fellow-workers with God in shaping the processes of history" (p. 216). The job will take a long time, and the struggle will go on forever, but "there is mighty assurance in the fact that God is not pressed for time" (p. 216).

Recently a discouraged minister wrote me affirming that humanity was not a whit better than it was in Jesus' day. I recommended this book to him, as I commend it to you, for its forthright honesty and its factual encouragement.

MERVIN M. DEEMS

OUR NEIGHBORS IN LATIN AMERICA

New publications by the Friendship Press, New York City.

Focus on Latin America, by Dorothy F. McConnell (48 pp., 25 cents), is an able résumé, well illustrated and with a helpful map, of missionary endeavor in South American lands.

Other 1942 booklets from the same press and useful in church-school classes or mission-study groups are: *Tales from Latin America*, by Frank S. Mead (80 pp., 50 cents); *Pedro Opens the Gate*, by Alfred Dixon Heininger (107 pp., 50 cents) (to be used in connection with *The Traded Twins*, by Robert N. McLean [\$1.00]); *Fun and Festival from the Other Americas*, by Rose Wright (48 pp., 25 cents), and *Children's Games from Latin America*, compiled by Nina Millen (48 pp., 10 cents) (both designed to promote social understanding and exchange); *A Junior Teacher's Guide on South America*, by Helen M. Criley (64 pp., 25 cents) (to be used with *Up and Down South America*, by Anne M. Halladay [\$1.00]); and *Discussion and Program Suggestions for Adults on Latin America*, by Wesley M. Carr and Margaret W. Taylor (63 pp., 25 cents), based on *On This Foundation*, by W. Stanley Rycroft (\$1.00).

A very readable description of mission work in the West Indies and Central America is *Rim of the Caribbean*, by Carol McAfee Morgan (182 pp., \$1.00). This would be an excellent selection for a mission-study group. The book contains a helpful map and impressive photographs.

Certainly one gains the impression from this literature that missionary endeavor will bear more lasting good will among our southern

neighbors than the best-intentioned national policy (see Hugh Butler, "Our Deep Dark Secrets in Latin America," *Reader's Digest*, December, 1943, pp. 21-25).

MERVIN M. DEEMS

THE AMAZING CHINESE

By Willis Lamott. New York: Friendship Press, 1940. 48 pp. \$0.25.

This booklet acquaints the westerner with some of the outstanding facts concerning China. Published by the same press are other small books on the Chinese: *If You Were in China*, by Eva Morris Hayes (1940, 48 pp., 25 cents), describing the trek westward by a boy and girl whose experiences are typical of many of the thirty million Chinese who traveled long distances to escape from the invader; *Tales from China*, by the same author (1940, 79 pp., 50 cents), beautifully illustrated; *Far West in China*, by Stanton Lautenschlager (1941, 48 pp., 25 cents), which gives the impressions of the author concerning Communists, co-operatives, and colleges in the western provinces.

Missionary Worship Programs, Series II, by Alice Geer Kelsey (1942, 80 pp., 25 cents), is a series of ten programs drawing upon home and foreign missionary source material for inspiration. Issued by the same press are also three "Eagle Books" (Nos. 25, 26, and 28): *Wings over China* (Generalissimo and Mme Chiang Kai-shek), by Basil Mathews; *The Book in the Pillow* (Adoniram Judson), by Pat Yates; and *They Thought He Was Mad* (Albert Schweitzer), by Ruth Henrich—all of them "true stories of real people," and each at the price of 10 cents.

MERVIN M. DEEMS

FOR ALL OF LIFE

By William H. and Charlotte Viall Wiser. New York: Friendship Press, 1943. 182 pp. \$1.00.

The Wisers have worked for years in the villages of northern India. This book is an account of the transferring of the best in Christianity to the village peoples of the Far East, so that all phases of life are affected and changed: literacy begins to displace ignorance; sanitation, public health, and preventive medi-

cine win their way over superstition and disease; scientific agricultural methods increase food supply; and co-operative endeavors bring hope for a world community. Thus, *all* of life receives attention, as it must, under a modern missionary program.

MERVIN M. DEEMS

WE WHO ARE AMERICA

By Kenneth D. Miller. New York: Friendship Press, 1943. ix+181 pp. \$1.00 (cloth); \$0.60 (paper).

The author, who has devoted his life to the study of, and ministry to, our foreign groups in America, presents an objective, factual description of the present status of the first and second generations of our immigrants. It is a thoughtful and thought-provoking book. It reveals that the great majority of the second generation of the foreign-born, in their eager haste to conform to the American pattern of life, too often acquire only the more superficial characteristics of the native-born Americans: they eagerly imitate the latter in dress and living standards, in the struggle to secure the comforts of life, rather than the spiritual traditions which are likewise part of the American way of life, even though they are not exemplified by all native-born Americans. "What, then, shall we say of this large group of our fellow citizens who are devoted to America without being devoted to that which made America what it is and which alone makes the nation worth preserving—a vital religious faith that the principles and ideals which have guided our forefathers have eternal validity because they proceed from the God of our fathers and our God?" (p. 32).

It is the task of building a Christian America to which Dr. Miller devotes the rest of the book. He treats the various component groups separately, shows in each instance what has or has not been done, and then points out the church's function in "ministering to all America."

In the post-war world American Christianity must perforce play a leading role in the building of a better world on Christian foundations. But the measure of success in this task is conditioned by the spiritual health and vigor of our own national religious life. The

American churches must make the home base strong in order to serve the world needs. Dr. Miller's book presents this challenge with eloquence and with the convincing power of the factual approach.

MATTHEW SPINKA

GET TOGETHER, AMERICANS

By Rachel Davis-Dubois. New York: Harper's, 1943. 182 pp. \$1.75.

Convinced that "the fundamental problem of our own land and of the world today is the problem of personal relations" and that "if men can first be helped to regard one another as persons, despite differences of race, color or creed, then and only then can they organize their lives to live more harmoniously together," the author has developed a technique for achieving these desired ends. This technique she calls the "neighborhood-home festival."

The book is, first of all, a report on three years of experimentation in various settings, mostly urban northeastern United States with this technique. Her own definition of the neighborhood-home festival indicates its flexibility and adaptability and the central value to be achieved: "The Neighborhood-Home Festival is what happens when a group of people, culturally as mixed as is the community in which it meets, come together for relaxation; when those people converse, as a group, on universal themes related to a season, a significant event, or an idea, and so find realization and expression of their common humanity."

Second, the book is a manual for developing and conducting such festivals. It offers suggestions as to suitable settings, effective methods of organization, techniques of leadership, and lists of seasonal themes, songs, stories, and dances. Reading these sections of the book certainly produces a new appreciation of the rich and variegated cultural heritage which is ours in America.

The validity of the festival lies in the fact that it provides an experience. Thus educationally it is far superior to any amount of abstract discussion of "race issues" or "justice for minorities" or "world friendship." This I have seen demonstrated in the Mexican, Polish, and Hawaiian festivals at Merom Institute. It

is undoubtedly true, as the author asserts, that "people do not act according to what they know, but according to how they feel about what they know."

SHIRLEY E. GREENE

CHRISTIAN ADULT EDUCATION IN RURAL
ASIA AND AFRICA

By T. H. P. Sailer. New York: Friendship Press, 1943. 214 pp. \$1.25 (cloth); \$0.75 (paper).

This is one of the "just right" books for those really interested in the problems dealt with. The author has made such a thorough study of the whole situation and has so well documented each statement he makes that there is little more to be said on any phase of the matter. Having been closely connected with the Missionary Education Movement for many years, the author has both by study and by experience covered the whole ground of rural work on the mission field.

Dealing at first with the question of illiteracy, the author, quoting Dr. Laubach, emphasizes the need of producing literature for those who have learned to read, so that they will not lapse back into illiteracy. This applies both to children and to adults. The only permanent cure for ignorance is the teaching and training of the young and keeping them literate by supplying them with the reading matter they can and will use. Unless the children are properly trained, there will always be innumerable "illiterate adults," and the work of teaching them must go on forever. Teach the child, and the adult will take care of himself. However, for the present generation we must also do much for the adult.

Dr. Sailer is quite right in showing how close the Gospel message is to the questions of health, economics, and social relations. Jesus taught this plainly in his reply to the disciples of John and also in his parable of the last judgment. The Gospel covers the whole of life. While the Gospel message will always remain the same, the method of making that message known and the church that results therefrom will be characteristic of the land in which the work is done. When whole families are won, they will naturally bring with them whole-

some customs and virtues, arts and cultures, that will fit well into the Christian structure and build up a body of believers that will be truly indigenous as well as truly Christian.

J. J. BANNINGA

HERITAGE AND DESTINY

By John A. Mackay. New York: Macmillan, 1943. xiii+109 pp. \$1.50.

The central thesis of this book may be stated briefly: man's sense of heritage is the chief determinant of his destiny; when man chooses God as his heritage, he fulfils his true destiny in the sphere of history.

In some ways this book reminds me of E. P. Cheyney's *Law in History and Other Essays*, for Dr. Mackay seeks to establish a causal link between heritage and destiny. Such an undertaking is no mean enterprise, and it is no reflection on the author to say that he has not been wholly successful. Undoubtedly, there is a close relationship, but no *necessary* one. Certain it is that man is guided by the traditions of the past and spurred by the hope for the future, but he still makes his decisions in the present. And those decisions are often irrelevant to his past or future.

Israel is the best example of a nation in which the twin sense of heritage and destiny played so important a role. In the national drama of the Jews, God is the hero. In that fact lies the historical causation for the unique destiny of this people.

The most important chapter is the one entitled "God and the Individual." Herein Dr. Mackay develops the thesis of the English historian, Arnold J. Toynbee, that a civilization can be evaluated by its production of spiritual types of personality. Both religion and progress are tested by their ability to create great souls. By this standard the current ideologies regarding human nature fall short. The naturalistic man, whose heritage is nature alone, is precluded from any great destiny. The economic man lives merely for bread and social security. Even the humanistic individual, who lives by the rational and who lives beauty, goodness, truth, order, and harmony, too often becomes the detached and contemplative person lacking any ability or zeal to realize his ideals in an irrational world.

Only as man grasps the simple and profound truth that he was created "in love by love and for love" does he unite a great heritage with a great destiny. Only when the *I* meets the *Thou* and they are united in the everlasting *Other* does true community emerge. Only as culture—which today is sick and feverish—becomes vitalized by meaning and strengthened by grace will there be reflection *plus* commitment rather than the current paralysis of action. And only as our nation recognizes its heritage in the Book, in a spiritual faith, in God—only then can she be assured of a great destiny.

These are some of the ripe and urbane conclusions of the president of Princeton Theological Seminary. He has given us a thoughtful little book.

LELAND H. CARLSON

DRAMATIZED STORIES OF HYMNS AND
HYMN WRITERS

By Ernest K. Emurian. Boston: W. A. Wilde Co., 1941. 304 pp. \$1.50.

It is regrettable that the author of this volume did not take Fred Eastman's course on playwriting before going into print. Certainly there is a great need for dramatized stories of hymns and hymn-writers. But, when such a venture is attempted, it should be with some consideration of the basic principles of good drama—whether the plays are to be given in large churches or small.

It is impossible for a disciple of Eastman not to observe that the author of this book has broken just about every rule of good playwriting. Scenes are changed frequently, requiring different staging. Complicated settings are called for, such as a dinner party with guests seated and "in the midst of dinner when scene opens." In almost every case more men than women characters are required, which, in these times of manpower shortage especially, is a great handicap. The dramatically weak device of using a "Messenger" to narrate certain factual details which cannot be acted is resorted to. There is too much information-giving conversation in the lines. Soliloquy is employed excessively, which is difficult for amateur performers and seldom acceptable to a modern audience. The essential elements of

conflict and dramatic suspense are lacking in many of the plays.

The book contains interesting data on hymns and hymn-writers, which required a great deal of research to compile, but fails in the attempt to organize such material in usable dramatic form.

PERRY D. AVERY

A MANUAL ON FOREIGN RELIEF AND
REHABILITATION

Prepared as a Seminar Project in the Program of Training in International Administration at Columbia University, September, 1943. 276 pp. (Mimeographed.) \$1.00.

To the rapidly increasing literature of what is coming to be known as the "R and R" field, this manual is a most useful addition. Based upon the experience of war-relief workers operating in every part of the world in the last thirty years, it makes accessible to the reader the gist of hundreds of articles, books, and lectures. But all that has been written or said about relief has not been indiscriminately regarded as grist for the Columbia mill. The manual is definitely addressed to the junior administrator who will be at work in the field, endeavoring to carry out some part of a large-scale project in mass feeding, clothing, or housing. The essentials of this job are set forth step by step with Baedeker-like precision and concreteness, from the discussion of his motivation and training through the outline of the actual problems he is likely to face, to the point where he finds his mission completed and withdraws.

The book is inaccurately titled, since it is almost exclusively concerned with the first or emergency period of relief. It consequently speaks mainly in terms of vast material needs and governmental action, giving short shrift to the long-term rehabilitation requirements of crushed and embittered peoples. It is curious that this should be so, for it is known that many conscientious objectors are among those who have prepared it. But it is unnecessary to criticize such a manual for being written from the point of view of public administration rather than social work. With its careful analytical table of contents, its critical bibliog-

raphy, and its systematic exposition of the functions of a newly emerging and vital social service; it is a solid contribution to the preparation of able young men for their part in the immense program of reconstruction which the United Nations have pledged to the world.

HOWARD SHOMER

WHAT IS A MATURE MORALITY?

By Harold H. Titus. New York: Macmillan, 1943. 229 pp. \$2.00.

The point from which this popular essay in ethics takes its departure may be summed up in this way: The present crisis of civilization is due fundamentally to moral confusion and weakness; if our civilization is to survive, men must reorganize their values and set out to make those values realities in human affairs. Proceeding from this practical standpoint, the author naturally presents not a reasoned, timeless, scientific treatise but a prescription for the treatment of our sick Western civilization, which, it is assumed without question, ought to survive.

First, a pragmatic defense of "moral objectivity" as over against "moral relativity" is set forth, and morality is defined as "an attempt to discover and to live the good life which is the healthy, the happy, the satisfactory, the full life." This attempt is declared to proceed from the very nature of man and to be the basis of the moral order. If this statement seems to the reader to by-pass the whole ethical problem, he will not be greatly aided either by the author's further effort to establish morality in a total world-view: "There exists in the universe a process, a *nisus* [striving], a creativity that makes for truth, beauty, and goodness." After this touch of metaphysics the writer turns to a rapid résumé of seven theories of morality to be found in the history of Western thought, indicating his own preference for the theory of self-realization, "if stated so that the social as well as the personal implications of personality are kept in mind." Christian ethics, conceived in functional terms, is to Professor Titus simply an extension of this theory of self-realization: "Loyalty to Christ means loyalty to the best possible life in the situation in which men find themselves." He then speci-

fies seven marks of this Christian, mature morality. It judges an act by its effect upon persons; it is altruistic; it prizes knowledge and intelligence; it is equally concerned with the motives, the means, and the consequences of an act; it relies on inner rather than outer discipline; it emphasizes jointly the transformation of individuals and the reconstruction of society; and it is eager to grow along with the growing world. The rest of the book is given to the exploration of special implications of such a mature morality for the problem of compromise, for the characteristics of a truly ethical religion, and for society's economic and political policies.

The reader who has listened to more than a few epigrammatic forum speakers will find nothing fresh or new in this book except possibly the sensitive and honest remarks on compromise and experimentation. Many of the authorities cited are third rate, and the remainder are already well-enough known in their own right. Nowhere does Professor Titus radically and systematically confront the question he raises: "What is a mature morality?"

HOWARD SHOMER

HUMILIATION WITH HONOR

By Vera Brittain. New York: Fellowship Publications, 1943. 108 pp. \$1.00.

Vera Brittain's brief essays, written from England as letters to her young son in America, deal with basic issues regarding war and peace. The author's supreme loyalty is not to any individual nation, even her own, or to any group of nations whether it be an "Axis" or a "United Nations." Her loyalty surmounts all political divisions. She knows no fear of helping anyone or any group classified by others as an enemy but heartily recommends magnanimity as the way "to divert the course of history into new channels." This, she believes, is the only way to end war without sowing the seeds of another conflict.

After accepting the term "pacifism" to designate her own attitude toward war, she describes four types of pacifism which she rejects. These include:

[1] Shirkers who always manage to creep in war time under the pacifist umbrella. . . . They cannot

be counted on either to carry conviction before a Tribunal, or to lend a hand in a "Blitz"; [2] temporary adherents who wax eloquent in the cause of peace only during the intervals between wars; [3] belligerent pacifists . . . who . . . if they do not succeed in getting themselves persecuted, suppressed, or imprisoned . . . are disappointed; [4] the self-righteous [who] . . . express . . . a tendency to regard fighting men, and those who accept military methods, as thoughtless and ignorant, and . . . forget that the young soldiers, sailors, and airmen of today are as much victims of power politics as themselves.

The author's pacifism is based upon her conviction that war, "the deadliest disease of our civilization," "arises . . . out of the collective sin of all mankind" and that "the first and most necessary step in the cure of sin is to acknowledge the extent to which we ourselves are at fault." Note her confession of sins of Great Britain:

We too have propounded, in our colonial territories and above all in India, an intolerable theory of racial superiority; and if we did not seek to "dominate the world," it was because, in markets and on trade routes, we were supreme already. We, the British people, consented to the dividing of Europe in our own interests, instead of uniting it for humanity's welfare. We allowed our leaders to scheme for power, instead of creating an international society based on confidence and friendship. For our own lack of vision, the common peoples of the world have paid.

After confession comes charity:

Charity, not protest, is the chief weapon of good against evil, of peace against war. . . . The vicious circle of recurrent war will be broken for the first time when one side forges its "right" to demand retribution, and instead offers hope, comfort, support.

To confess our own sins first and to love first those who do not love us requires acceptance of humiliation. From this humiliation man wrests honor, masters his own soul, and experiences victory over war.

WILLIAM S. MINOR

STRANGERS NO LONGER

By Annie B. Kerr. New York: Friendship Press, 1943. 181 pp. \$1.00 (cloth); \$0.60 (paper).

The problem of immigrant groups in America—a problem that has been slipping from the

forefront of Protestant home missionary work since 1917—has again become a contemporary issue with the coming of refugees from many lands to our shores. This book is an attempt to interpret to Christian men and women the very personal social and religious problems and needs of these strangers in a strange land. The author takes thirteen episodes from her own experience and tells them in story form, stories that are fiction based on fact. While in one sense this is one more collection of "success stories" in the long series that have come from the pens of Christian social service workers, in a deeper sense it is a well-written reminder that the cause of Christ is advanced among these groups only through sympathetic understanding and very patient and active good will.

DAVID W. BARRY

FOUR FREEDOMS AND GOD

By Edwin McNeill Poteat. New York: Harper's, 1943. 155 pp. \$1.50.

The reader acquainted with Dr. Poteat's *These Shared His Cross* and other books will immediately erase from his mind the suspicion that this is mere opportunist homiletics. The author has actually rescued the "freedoms" from the slogan level and given them a relevant spiritual interpretation.

The text of his treatment of the "freedoms" stands at the head of the introduction and comes from Berdyaev: "Freedom must be discovered and revealed in the experience of the spiritual life, for it is impossible to demonstrate it or deduce it from the nature of things."

Freedom of speech entails a moral obligation, the writer reminds us. Freedom of religion must be more than a freedom for institutions. Freedom from want must take into account what we should and should not want, as freedom from fear must take cognizance of what we should and should not fear.

Dr. Poteat does not write in an "oral" tempo and is not to be read hastily. His style is heavy but rewarding. There is something far-reaching in the "Four Freedoms"!

GERALD E. MAGGART

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It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

From the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:

- EDDY, SHERWOOD, A Portrait of Jesus
*GRANT, F. C., The Earliest Gospel
McCOWN, C. C., The Ladder of Progress in Palestine
MACVEAGH, ROGERS, and COSTAIN, G. B., Joshua: Leader of a United People
*SCOTT, E. F., The Varieties of New Testament Religion

Church History:

- ADAMS, J. T., The American
JANSEN, J. B., and WEYL, STEFAN, The Silent War: The Underground Movement in Germany
KAHLER, ERICH, Man the Measure
NEVE, J. L., A History of Christian Thought

Missions:

- ABEND, HALLETT, Pacific Charter: Our Destiny in Asia
STEINER, J. F., Behind the Japanese Mask

Psychology:

- HOGUE, H. G., Bringing Up Ourselves
JACOBI, JULAN, The Psychology of Jung
JENNINGS, H. H., Leadership and Isolation
THORNDIKE, E. L., Man and His Works

Philosophy, Theology, and Science

- BOODIN, J. E., Religion of Tomorrow
BRUNNER, EMIL, The Divine-Human Encounter
*JOAD, C. E. M., God and Evil
*LEWIS, C. S., The Problem of Pain
RAVEN, C. E., Science, Religion, and the Future

Practical Theology:

- GILKEY, J. G., God Will Help You
HARKNESS, GEORGIA, The Glory of God
HOMRIGHAUSEN, E. G., Choose Ye This Day
LOWRIE, WALTER, The Lord's Supper and the Liturgy
NEWTON, J. F., Live, Love and Learn
STOLZ, K. R., The Church and Psychotherapy
THOMPSON, E. T., Changing Emphasis in American Preaching

*Social Ethics and
Sociology of Religion:*

AMERICAN GUIDE SERIES, Arizona

———, California
———, Colorado
———, Idaho
———, Indiana
———, Iowa
———, Kansas
———, Michigan
———, Montana
———, Nebraska
———, Ohio
———, Oregon
———, Texas
———, Utah
———, Washington
———, Wisconsin
———, Wyoming

BRITTAIN, VERA, Humiliation with Honor

BURNHAM, JAMES, The Machiavellians: Defenders of Freedom

*EMBREE, E. R., Brown Americans

JOHNSON, C. S., To Stem This Tide

*JONES, A. W., Life, Liberty and Property

KNUDSON, W. C., Principles of Christian Ethics

LANDIS, P. H., Population Problems

MARITAIN, JACQUES, The Rights of Man and Natural Law

POTEAT, E. McN., Four Freedoms and God

WOOD, L. F., and MULLEN, J. W. (eds.), What the American Family
Faces

Religious Education:

KOTSCHNIG, W. M., Slaves Need No Leaders

PRYOR, H. B., As the Child Grows

STRONG, E. K., Vocational Interests of Men and Women

*Drama, Biography, and
Literature:*

ASCH, SHOLEM, The Apostle

*CANBY, H. S., Walt Whitman: An American

CONRAD, EARL, Harriet Tubman

*KINGSLEY, SIDNEY, The Patriots

MILLER, BASIL, Generalissimo and Madame Chiang Kai-shek

ROBERTS, H. D., English for Social Living

RYERSON, FLORENCE, and CLEMENTS, COLIN, Harriet

WARD, MAISIE, Gilbert Keith Chesterton

WILLIAMS, W. C., Sweet of Colorado

WISE, J. W. (ed.), Thomas Jefferson: Then and Now

EVAN OSTRANDER, *Librarian*